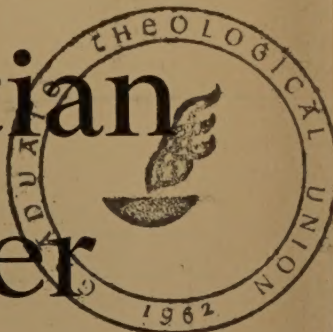


MAR 26 1973

Christian Order



Summary of Contents for February 1973

THE DUTCH SEDITION

Angela Meyrick

BY WAY OF ANALYSIS

The Editor

CHRISTIANITY AND CAPITALISM

J. M. Jackson

TOO MUCH HEART

Colin Clark

IT SEEMS TO ME

T. Charles-Edwards

SHARED CHURCHES

Paul Crane, S.J.

Breakthrough

THE Editor is very happy to inform readers that the circulation of "Christian Order" is now well over 3,000. This is entirely due to the great generosity which has prompted readers to renew their subscriptions so readily and, at the same time, to take out subscriptions on behalf of friends. Thank you so much.

Contents

Page

- 66 SHARED CHURCHES
The Editor
- 69 THE DUTCH SEDITION
Angela Meyrick
- 85 READINGS AT MASS
Francis Fenn, S.J.
- 88 IT SEEMS TO ME
T. Charles-Edwards
- 101 BY WAY OF ANALYSIS
The Editor
- 112 CHRISTIANITY
AND CAPITALISM
J. M. Jackson
- 119 ANY QUESTIONS?
William Lawson, S.J.
- 125 BOOK REVIEW

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Christian Order

EDITED BY

Paul Crane SJ

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Shared Churches

THE EDITOR

I HAVE been wondering why I felt upset when I learnt, just before Christmas, of a recommendation contained in a report published by this country's Ecumenical Commission. It was to the effect that our churches should be shared with those of other denominations. Particularly when building for the future we should have this likelihood in mind. The report went further. Shared churches were an ecumenical necessity: "We have to believe not in the maintenance of present friendly relations but in coming union. We have to plan for it, to build for it, to have all the roads of advance open" — even, it would appear, at the price of surrendering our birthright.

For I know now why I was upset; they were asking me to have strangers permanently resident in my home; which would mean adapting my home to their ways — to the point, in all likelihood, where it would no longer be my home because adapted away; unrecognised by the family because stripped of the old familiar things the family loved, the things that made it home; because now stripped, no longer special to family members and, therefore, no longer really theirs; no longer mine, because I am of the family.

Deny the family a habitat and it breaks apart. Let the P.G.'s come flooding into nursery and drawing room and home is gone never to come back, the warmth of its family ties, the easy affectionate familiarity within its walls stiffened into uneasy formality through forced contact with strangers; the whole thing as awful as a pressurised, multiracial tea-party; and nothing can be worse than that.

At this point, members of the family feel they have to go. What holds them together is home; and home has now gone, been taken over by strangers. "*Deus venerunt gentes in hereditatem tuam . . .*". I feel like that. I am upset because of that. I am not, thereby, unecumenical, against union. What I am against utterly is forcing it, thrusting it on us all. I see union as the fruit of quiet growth. To force it is, in the end, to kill its permanent prospect, for it cannot come enduringly on the basis of a half-consent given by Catholics and Protestants alike to truth's blurred image. Union can only come lastingly when there is accession to truth's splendour as contained within the Catholic Church. There is no other way. To discard, in the supposed interest of unity, truth's age-old embellishment as rooted in the worship and practice of the Catholic Church is not merely to let oneself in for fearful disappointment, but to risk the likelihood also of the loss of hitherto faithful thousands. If the reformers have their way within the Church, this, I think, is what time will show. It could be that way. Final realization of their errors could see us no more than a remnant.

There are, I think, two ecumenical attitudes, which have their counterpart in the secular sphere. There, you have those who see the only foundation of true internationalism in a patriotism that is open and unashamed, loving the best in its country and loathing the worst, with hand outstretched to those of other countries who feel the same: there is foundation here for action at international level that is lasting and fruitful. Opposed is an arid cosmopolitanism which would have men belong to all countries only to the extent that they belong to none;

which thinks absurdly that they should deny their countrymen their love in order that the better they may give it to others. In the end, of course, it is given to none.

It is the same in the Church. There are those who would have her shed her separateness in order the better to get at others: what they cannot understand is that she will only do so, in fact, to the extent that she lays added emphasis upon it. Christ drew all men to himself not because he was like them but because, being perfect man, he was utterly different and immensely attractive in his perfection. It must be the same with the Church. She will draw others into union with herself only to the extent that she *is* herself, not them. Her churches must reflect what she *is*, not what others would have her be. The object of the unity we pray for is not that the Catholic Church should unite with others, but that others should unite with her. Truth will tolerate nothing else because anything else is an untruth; union on the basis not of what the Church is, but of what it is not.

By way of postscript, there appeared in the Sunday Press the day after I read in a Catholic paper of the proposal that our churches should be shared, an item to the effect that this was to be done in the case of Catholics, Methodists and Anglicans on a new housing estate near Stevenage. They were to share a new church. The Catholic priest concerned explained to a reporter that "the building will be simple in design and will have no features likely to upset Anglicans or Methodists". But, what about Catholics, Father? What if we are upset? What are you going to do if Catholics are upset by features in your new church so designed that they are in no way upsetting to Anglicans and Methodists? Who is to be favoured in this circumstance? Why should Catholics always have to carry the can? The Catholic priest concerned went on to add, "The confessional box will be portable". Indeed. And what of the Blessed Sacrament? Will that be portable too? Wheeled in and out for a Catholic "service"; stuffed into a corner, meanwhile? I leave readers with their thoughts.

This article was written in 1970. It has never been published. We produce it almost exactly as it was written. It is the first of a series on the Church in Holland for which we have chosen the general title of "The Dutch Sedition". We have done so deliberately, for sedition it has been and is in that country.

The reader will realise this as he pursues in these pages the tragic story of the near-destruction of the Catholic Church in Holland. The moral is clear. The Dutch tragedy must not be repeated in this country. Forewarned is forearmed. It is for this reason that, with great gratitude to their Author, we publish these articles.

The Dutch Sedition

I. Background Picture

ANGELA MEYRICK

CARDINAL ALFRINK of Utrecht (now over seventy) has ruled the Dutch Province of the Church as Cardinal for ten years — with a gentle hand. He is a peace-loving man. Some say he is "too permissive", "pacifistic", "too diplomatic". As a Catholic prelate in an officially Protestant country, he is very careful not to give offence to anyone; his judgments are always legally correct. He is, by the way, International President of Pax Christi, and sometimes gives the impression of being so busy with world issues that he overlooks domestic problems.

Clerical Celibacy

The Cardinal himself has always been known to appreciate the Church's ruling on celibacy. Why then did

he seem to change his mind? It may be that, as a realist, he feels that there is no other course possible: if Holland is not allowed married priests, she is in danger of a serious shortage in the near future. (Already some churches have been closed. About 200 priests a year are giving up. Sunday Mass attendance is rapidly decreasing. This is the bitter fruit of the "reform".) It may also be that the Cardinal was anxious to avoid at any cost the threatened breakaway of the extremists, led by the Septuagint group of priests. He must, however, have felt that he was carrying out the wishes of the majority of his flock — or at least not acting contrary to them. (This is difficult to prove either way.) Many think that he has been badly served by his advisers; his former assistant bishop did not agree with his policy and resigned in August last year.

The other six bishops who signed the council's demand — are they also convinced of the rightness of their course? Bishop Jansen of Rotterdam said that a priest wishing to marry was like "a pilot with bad eyesight"; why did *he* sign the document? (He has now resigned.) Perhaps he was persuaded by the same arguments, or moved by Cardinal Alfrink's constant calls for loyalty and solidarity.

Progressives and General Public

It is also an open question how far the point of view of the progressive Dutch Pastoral Council ⁽¹⁾ is shared by the general public. Various *enquetes* have been held to try to prove that the majority are behind its decision about celibacy, but these are not so convincing when one considers other factors involved. There are strong conservative groups — Confrontation, Truth and Life, St. Michael's Legion. Also, the usually silent large middle group has recently begun to organize under the name Action Group World Church; immediately 20,000 people joined it. Its leaders stated as their general aim; to try

(1) The Dutch Pastoral Council, which ended on April 8th, 1970, after being in session for 3½ years, will be discussed in another article by the Author next month.

to bring together Right and Left (before attitudes really harden and cause splintering). Before they could speak, however, they were effectively silenced by an appeal to their loyalty "not to embarrass Cardinal Alfrink in his negotiations with Rome". A World Church leader announced that the group would keep quiet "as long as there is *no question of a break with Rome*". At the same time, they wish to go along with genuine renewal, under the name Action Group World Church.

The following tactic had been used to silence this World Church Group: when the heads of the two secretariats that were responsible for the official declaration came to publish it, they added a paragraph of their own to the effect that "any activities whatsoever, whether of individuals or groups, which might interfere with the bishops' authority were to be depreciated". Some members of the World Church group, however, were not so forbearing; there were angry letters to the press under the heading "Muzzled", and the two secretaries were accused of using "curial methods" in the Netherlands.

A TV Debate

The best gauge of public opinion, was the open debate on television and radio that went on for hours on January 20th, the day the document on clerical celibacy by the Dutch Pastoral Council was published. This was revealing; democracy really working! Now, at last, the silent majority could also be heard. It began in the TV studio where Professor Schillebeeckx, O.P., moral theologian and expert adviser of the Dutch bishops at Vatican II, and also at the Dutch Pastoral Council, was being interviewed. He stated emphatically that the rule of celibacy was not a matter of dogma but of discipline, and went on to argue in legal language that "we are here concerned with the rights of local bishops as against the Pope's rights. The custom has grown up for celibacy to come within the Pope's sphere of jurisdiction, but this is not really necessary, legally". (One can easily imagine how this reasoning would

appeal to Cardinal Alfrink, himself a legal man.) Father Schillebeeckx insisted on the rights of the local, national Church as against the Universal Church — thus subtly appealing to national sentiment (very strong in the Dutch).

At this point, a voice from the audience was heard to observe that "the Universal Church is also present here in Holland". Father Schillebeeckx was slightly flustered, but went on to talk about "practical" issues. He said, in effect: "Let's settle the celibacy issue first — make it optional — and then we can turn our attention to the spiritual side of a priest's job". Then he added: "If the Pope was wrong in *Humanae Vitae* he could be wrong again". Here the voice quietly interjected, "It has not been proved that the Pope was wrong". The cameras turned on the speaker, and he stood up.

He was Fr. Simonis (2) a Bible-scholar. He maintained that the bishops had not put before their people the *positive* values of priestly celibacy, which, Simonis believed, were more convincing than the arguments against. "These are not the free conclusions of a democratic Church", he said . . . "People have been conditioned for four or five years to accept the point of view of a minority . . . The pope must know (1) that *this is not the majority view*, and (2) that it has been worked up to — pressured on television, radio and in the press for at least five years . . . Finally, it is not only priestly celibacy that is in trouble here; it is a crisis of Faith itself". Such a clear voice had not been heard for a long time. Tonight at least the ultra-Progressives were not having it all their own way on the air.

But time was up; it was announced that the discussion would be continued on the radio — an open debate for the country so that any one could join it. Telephone calls came in from excited housewives who did not mince their words: "The Dutch Council is *against* Vatican II" . . . "The trouble is that priests and people don't pray enough." A speaker in the studio suggested a sort of plebiscite to

(2) Bishop of Rotterdam, Jan. 1971.

get at the opinion of the silent majority, but he was promptly cut off with, "That would be politics". The remark seemed to pass unnoticed by others who went onto talk about "future strategy". They came to the conclusion that the bishops were unlikely to obtain a fiat in Rome for their demands. The best plan would be to work for "pluriformity" — then Holland could please herself. What was the use of talking to the Pope — he would not dialogue? As regards collegiality, what was the use of Cardinal Alfrink discussing things with other bishops, who did not really represent their people, but kept them under their thumbs? "Here in the Netherlands we have real democracy in the Church — the episcopate really talks to the people. Besides, people in other countries are not as educated as the Dutch in these matters". Professor Maltha, O.P., did not agree. (He belongs to the same Dominican community as Fr. Schillebeeckx; which gives some idea how the religious houses are split). "Holland", he said, "must learn to dialogue, to listen to others, to keep a balance . . . The Pope has done everything he can to understand, made every concession".

In reply to the charge of propaganda, the reformers considered it legitimate to "cultivate a climate of opinion and to listen to the people". The present development and direction, they thought, was all right for the majority. Church students who were questioned said it was not worthwhile going on now; the future was so uncertain.

Someone wondered whether, without the intensive propaganda of the past four or five years, the people of Holland would be as ready as they are to accept the idea of priests marrying? And would the Dutch bishops be prepared to ask for this? If not, was it safe ground on which to build?

The debate proved beyond doubt that public opinion in the Netherlands was *not* solidly behind the demand to allow priests to marry.

Whirlwind "Reformation"

Since there have always been such eloquent defenders of the Faith in Holland, outsiders may wonder how it is possible for things to go wrong. Why cannot the Netherlands settle their own problems? An early attempt was made by right-wing intellectuals to tackle the others in a leaflet called *Confrontation*, but their Movement was labelled reactionary and so lost the support of the moderates. Other large conservative groups suffered a similar fate; they were dismissed as pious, emotional, out-of-date. When they appealed to Rome, as in the case of the *New Catechism*, they were further discredited as disloyal Dutchmen. Rome, of course, had to advise them to work through their bishops. So the wisest kept quiet, waiting for better days. As has already been said, the great middle group of moderates did not have time to organise.

So the reformers advanced unhindered. The bishops allowed it. Any attempt at discipline was regarded as "repression"; it led to rebellion, bitter disputes and further division. The then Bishop Moors of Roermond had a rebellion of this kind at parish level going on for years. At higher levels, it is difficult for Cardinal Alfrink to be constantly checking his lieutenants. It is remarkable how many vicars-general in Holland are ultra-progressive.

The Dutch have always boasted of being a tolerant nation. One wonders if this is still a virtue in our permissive age. When, for example, Cardinal Felici, the Papal Nuncio to Holland, was confronted in Amsterdam with some large, vulgar placards caricaturing Pope Paul, he protested to Mr. Luns, the then (Catholic) Foreign Minister, who carried the protest to his Government. Nothing could be done for the removal of the pictures, he was told; "This is a free country". Anti-Papal feeling is very strong here.

This freedom (close to licence) can cloak attacks on sacred things. Modern science too is misused. Even the virginity of Our Lady is not exempt from scrutiny. True, Cardinal Alfrink wrote a long and eloquent pastoral letter in 1968, on devotion to Our Lady, but it met the same

fate as papal pronouncements; few bothered to read it. The Cardinal himself pointed to it to prove that he was taking care of traditional Catholicism, but his words had little effect. To the Progressives his words are echoes from the past; to the youth the slogans of Mao and Che Guevara have more appeal, seem more relevant. Renewal in the Church was meant, of course, to bridge this gap.

The Universities

The main centres of the "renewal", therefore, were in the Dutch universities. In 1962, the Jesuit chaplains of Amsterdam University came into the news, when Fr. v.Kilsdonk launched a bitter attack on the Roman Curia and on Cardinal Ottaviani in particular. He was protected from the censure of higher authority by his local superiors, and allowed to remain at his post. Later, one of Fr. v.Kilsdonk's colleagues, Fr. Vrijburg, decided to get married and demanded the right to remain a priest; his friends supported him. (This is the origin of the now famous Septuagint group, organizers of the rebel priest disturbances at the bishops' meetings in Chur and Rome. They are now spearheading the latest attack on Rome.) For the benefit of Vrijburg a compromise was reached with the Bishop of Haarlem: the married priest might keep his post, but instead of saying Mass on Sundays, he would conduct a 'Bible service. Soon there were two Masses and two "Word" services. Since then, two more of the group have left the Jesuit Order, and the sole faithful survivor of the five student chaplains has moved out to find a new parish for graduates. The trouble within the Jesuit Order dragged on for months, culminating in the departure of the Dutch Jesuit Provincial and his immediate superior, Jesuit-General Arrupe's assistant for the German-speaking countries.

Soon things began to happen at Utrecht university, which is in the Cardinal's own diocese. It was the same story: a priest wanted to marry and yet stay a priest; i.e. say Mass. This is the one point to Cardinal Alfrink could not give in. We saw him on television,

speaking to the students in Utrecht, telling them in legal language that this was against Canon Law and that he was reluctantly compelled to suspend the priest concerned. Some people hoped that he was at least beginning to exercise his authority. But it was not for long! One of the rebels was himself a canonist; the Cardinal was persuaded to withdraw the suspension "on certain conditions" — after about two days!

There were other trouble spots. Nijmegen Catholic University and the neighbouring Augustinian monastery regarded themselves as a special ecumenical centre. They came into the news with strange liturgical experiments. A modern church was built with only one sitting accommodation ("kneeling is not a liturgical attitude"). Holy Mass — now called the Eucharistic Service — became a meal, an agape, concelebrated with a Protestant minister; intercommunion began. Eindhoven followed suit, claiming to have the bishop's permission; but Bishop Bluysen promptly denied this in the press. Since then the priest concerned has left.

Press and "New Catechism"

One of the main organs of progressive propaganda was (and still is) the *New Line*, a weekly edited by a team of Jesuits. When their opinions became too unorthodox, the priests were expelled from their Order. The late Bishop Bekkers of Den Bosch (d. 1966) took them into his diocese and allowed them to continue their paper. The *New Line* is still recommended reading for children in secondary schools, who are encouraged to discuss its topics. In some schools class discussions take the place of religious instruction and many young people are losing their faith.

Bishop Bekkers helped, unwittingly perhaps, to shape the new permissive mentality in Holland. He was a simple, well-meaning man, not a theologian. Fr. Schillebeeckx was his friend and adviser. At the time of the 'Pill' controversy, the "people's bishop" appeared on television, advocating the rights of conscience (and presuming that everyone's

conscience was working properly). Of course the foreign press spread his ideas; he was popularised as "the Pope John of the Netherlands".

Bishop Bekkers was also largely responsible for establishing religious discussion-groups among Catholics; all very well if under proper supervision — otherwise they can be disastrous. The people were talking amateur theology, thinking themselves *into* difficulties and confusion, losing their Faith. (This happened also at the time of the sixteenth-century Reformation.) The first topic for discussion was Confession. By the end of the year, when everybody's doubts and difficulties had been aired, there was little appreciation of the Sacrament left. People just stopped going to private Confession. A sort of public penance service was tried; it is still held occasionally. In Holland Confession is out.

People are supposed to think out their own religious problems. To help them, the *New Catechism* was produced in 1966; 600 pages of vague Christianity. It is largely the fruit of ecumenical contacts, a combined effort of Catholic and Protestant thought. It sets out to make religion more relevant to twentieth-century life, the emphasis being on human values; on the second great commandment. But its dogma is vague and, in parts, misleading. Its pages seem to lack what Fr. Rene Voillaume calls the Catholic "sense of the transcendent". Obviously something has changed in the attitude of Dutch Catholics; at least, of those experts who compiled the *New Catechism*. Conservative Catholics objected to its ambiguities and omissions; they even wrote to the Pope asking him to intervene "to prevent the spread of dangerous ideas from Holland to other countries". But the authors refused to change it; eventually they agreed to the publication of a supplement, (which no one reads!).

Ecumenism and Over-Confidence

Much of the present trouble in the Netherlands stems from *over*-anxiety to be ecumenical. The Dutch seemed to be in a favourable position for dialogue, as in that country Protestants (mainly Calvinist) and Catholics meet on all

social levels, and their numbers are about equal. The movement was progressing well until the Catholic Left went off the rails, going too fast and too far with their experiments and disobeying the bishops. The New Catholics have become more protestant than the Protestants themselves. (I think we might compare their fate to that of the early worker-priests in France who went over to the extreme left.)

Being so absolutely convinced of the value of their ideas, the new revolutionaries do all they can to spread them abroad: proficiency in languages, characteristic of the Dutch, gives them a great advantage. The Bishop of Haarlem travelled over to England to lecture and give press interviews — in a conservative tone, of course. He aimed to convince uneasy Catholics that nothing wrong is happening in the Netherlands, and to gain the support of Progressives. Expert lecturers, theologians such as Professor Schillebeeckx, go frequently to the U.S.A. to influence opinion at the universities. The books of ex-prior Adolfs (who has now left his Order and married), are translated into English. His main theme is that the Catholic Church went off the rails at the time of Constantine and has been wrong ever since; twentieth century “insights” will of course put her on the right lines. (Join the avant-garde!) It is all so confusing for the average Catholic. The appeal of the reform in Holland is to the ‘intelligentsia’ in the Church.

The Dutch avant-garde are very conscious of world interest; they are proud of being leaders in the revolt against Rome. To quote Michel van der Plas ⁽³⁾:

“Pressure is being brought to bear on Septuagint from foreign countries. ‘It is up to you to create a precedent’ they maintain. This is how the Dutch province is often ‘used’ — as a shield behind which Progressives in other church provinces can safely advance...”

The avant-garde in other countries need not worry; Septuagint are determined leaders:

(3) Editor of *Those Dutch Catholics*.

"They believe that if they put their recommendations actually into practice, the necessity to accept them will be recognised sooner by Rome and the Universal Church. They feel that they are not 'getting in the way' of their bishops when they do this; they are just 'leading the way'".

The usual technique of the *fait-accomplis*!

The freedom-loving Dutch are ready to champion the "oppressed" underground Church in other countries. They send radio and television teams all over the world looking for trouble spots in the Church and interviewing malcontents. They really believe that they are themselves doing a service to Christianity; that they are purifying the Catholic Church. Press, radio and TV publicize their findings. Brazil is, of course, a happy hunting ground, especially useful in the agitation for married priests. "'Evidently there is need for married priests in South America. Why refuse to permit them in Europe?' This kind of argument is what Cardinal Danielou calls 'mensonge'." (*La Croix*, Jan. 30th, 1970)

Dialogue with Rome Difficult

The peculiar national pride of the Dutch makes the dialogue with Rome extremely difficult. The following was written recently in Holland's most popular weekly, *Elseviers*: "The collision will be between typically Dutch characteristics — soberness, right sense of direction, openness and the courage to take the consequences of their theories — and the Roman disposition that sees salvation in holding to the letter of the law, veiling real problems, temporizing and making diplomatic complications. Whether this confrontation will end in actual conflict is difficult to foresee as yet — but it is quite likely. A strict refusal by Rome to grant the Dutch plenty of room for experimenting in the celibacy issue may lead to open conflict with one or more of the bishops". This is the fundamental Dutch mistake at the moment, always Utrecht *versus* Rome, — forgetting that Holland is also part of the Universal Church (as was pointed out by Fr. Simonis). But one should remember that this

attitude is comparatively new and has been developed by the Progressives as a kind of reaction against what was called "the Rich Roman Life" (now referred to as the "Ghetto").

Only ten years ago Catholic Holland was admired for the number and quality of her priests, both at home and on the missions (in this, second only to Ireland). Today the situation is tragic. Every day more and more priests and religious leave their posts. The religious houses both of men and of women are split from top to bottom between Conservatives and Progressives; wrangling is the order of the day. Small wonder so many leave. Poverty, Chastity and Obedience are not to be appreciated — or even tolerated! — in the modern world, although they are needed as never before. Contemplation especially is out; few have time for it.

Ridiculing the Sacred

While the intelligentsia are busy disputing Catholic doctrine and practice, the people think they are helping the "renewal" by discarding everything connected with traditional piety; even ridiculing what they once held sacred. The entertainment world finds it profitable in this situation to mock at religion. For example, in Amsterdam's Sacred Heart church (and in at least one other church) a certain satirist staged a show deliberately designed to compare Pope and Church to a Punch and Judy show. One of the Protestant broadcasting organization televised it for the whole country. The same kind of spirit seems to have intruded into the innocent fun of carnival celebrations. In Maastricht — in the Catholic South of Holland — the town-mayor watching the procession was disgusted with the meanness of some of the exhibits; he ordered the police to remove a dressed up "bishop" and a group led by a bogus "priest", who was "blessing" the multitudes. "This is mockery of things that men hold sacred", he said. (We watched the German carnival on TV, at Cologne, Frankfurt and Mainz: we saw none of this.)

Even Protestants are disturbed by such behaviour and it does not help the cause of ecumenism. However, the leaders of the Catholic Left deliberately ignore the side effects of their policy; they are so fanatically sure of themselves.

What of the Future?

What of the future? The great seminaries have been closed by order of a commission of sociologists and other experts (Pastoral Institute), who decided that students for the great New Era should be integrated into modern society, to influence the world. (The reverse seems to have occurred — they were too young and inexperienced.) Seminary students were settled in small groups near a university or a new Theological Institute. One such institute was started in Eindhoven — the combined effort of five different Orders. Now, less than three years later, it has had to close for lack of students. The idea was, of course, all right; it is the origin of the 'Little Brothers' and 'Little Sisters' communities, and it works for them. But somehow the Dutch experiment was a failure, probably due to over-haste and a sort of burning-of-boats mentality. There is a tendency here to work out theories in a ruthless way; practical commonsense is not allowed to "interfere". The Church in Holland considered itself a kind of laboratory for religious experiments; but so many have gone wrong.

A report issued by the Catholic Social Institute for Church Affairs says: "Since 1966, Catholic Holland's supply of priests has been on the decline, mainly as a result of the number of priests who leave and the decreasing number of ordinations. The number of priests ordained is not enough to compensate for those who die. In the coming years this tendency will increase. Furthermore, because of the diminishing number of new priests and the increasing total of those who leave, the average age of priests is rising steeply. (See appendix.)

I suggested to a missionary from Indonesia that he might have to come home to Holland to help. He shook his head.

"It is not possible. We can't fit in anymore. Everything has changed in less than five years".

There are priests who have given up the struggle and found other outlets for their talents. A certain Fr. X in Rotterdam has married and found a post where he earns £7,000 a year. He is more logical and is doing less harm to the Church than priests who marry and loudly demand the right to continue to say Mass. For example, Fr. O, Jesuit University chaplain and poet. A few years ago he composed the most beautiful canon for the New Liturgy; it could only have been written by a man who really appreciated the Mass. Now he intends to marry a young student and, as Church law stands, he will have to give up saying Mass, and conduct a Bible service instead. He says that he does not intend to obey this ruling, and justifies this by saying that he "has received the mantle of his office from the community and not from the bishops". And the community approves his marriage. This Low Church mentality is gaining ground. Even bishops are to be chosen by their flock. In Rotterdam at the moment the opinion of the people is being canvassed to decide who will succeed Bishop Jansen, who is retiring (4).

Then there is another kind of supporter of the cause. Many a priest says that he himself values priestly celibacy and has no intention whatever of marrying. But he is convinced that a priest should *voluntarily* choose to be celibate or not: "Such a precious gift should not be forced on anyone; God's grace is sufficient". So runs the argument, the wish being father to the thought in this amoral era. I remember that, at the Dutch council, when a speaker used the word "grace" he was promptly pulled up by the president, who asked him to "speak in terms that everyone could understand. Grace is a difficult concept". I have often noticed this inconsistency; this twist in avant-garde arguments.

(4) Bishop Simonis had not been appointed at the time of writing.

By their Fruits

Sometimes a priest becomes *too* involved in ecumenism and ends by becoming psychologically Protestant. Fr. K., well meaning, intelligent and orthodox in all things, took his D.D. degree at Utrecht (Calvinist) University, his thesis being on Calvin himself. Then he worked enthusiastically for unity, and soon took part in a Protestant service where a woman minister officiated and gave the wine; he distributed the bread. He justifies intercommunion by maintaining that some Calvinists believe in the Real Presence. This I do not understand.

In October last year he went to Rome to report on the Bishops' Synod and Priests' meeting. He spent nearly all his time with the protesting priests, led by the Dutch pressure group Septuagint. He came back filled with the fervour (I might say fever) of the new reformers; his former sense of Catholic values had suffered a "sea-change into something new and strange" Revolutionary phrases now flow from his lips: "The Church in her present form is passé. She must serve men instead of dominating them. It is absolutely necessary for the Septuagint priests to herald a new era in their prophetic way; otherwise nothing will ever change". If the takeover bid succeeds there will be another parish of "New" Catholics; the orthodox ones will leave and look for a more moderate or conservative parish. In smaller places where there is only one church, the congregation is permanently split, with the consequent bitterness involved. Is it surprising that Sunday Mass attendance is rapidly declining? The authorities are debating which churches to close. Priests and people are losing the Faith. "By their fruits . . ."

At the time of the Second Vatican Council a Cardinal was talking to a friend about intellectuals who abandoned the Church during the sixteenth-century Reformation. "This time", he said, "they will not leave the Church, They will stay in it—and wreck it from within". This appears to be the case in Holland today.

Appendix:

From the report issued by the Catholic Social Institute for Church Affairs:—

From Jan. 1965 to Jan. 1969 Holland's total of priests has declined each year by over a hundred — from 13,570 in 1965 to 13,141 in 1969. In the last two years this tendency has speeded up.

In 1968: 189 priests died,

196 left the priesthood, and

145 were ordained.

A total deficit of 240, and the decline is expected to increase in the coming years as more and more priests leave.

Before 1965 few priests left—an average of 15 per year.

Readings at Mass

FRANCIS FENN, S.J.

IF we take together the gospel readings from the last Sunday in January until the first Sunday in March (Sundays of the Year 5—9) we have a complete section of St. Mark (1,21—3,6) dealing with the authority of Jesus; first in teaching and healing and then in controversy with the Pharisees, ending with their first plot to destroy him.

The words *authority* and *power* are interchangeable: Jesus has come with power to overthrow the dominion of Satan and it is in this power that he not only works miracles, but also teaches (1,22 & 27; see also 11, 28 ff.) Mark gives no details of his teaching: the fact that “unlike the scribes” he teaches with authority is in itself a revelation of his Person. “What astounded his hearers was the absolute assurance with which our Lord spoke: he did not merely quote Scripture or tradition and the opinions of learned Rabbis, which was all the Scribes could do” (Martindale). The scribes were teachers of the Jewish Law—for their function in Jewish society see Sirach (Ecclesiasticus) 39,1-11: Sirach was a scribe himself.

The first miracle of Jesus (1,23) is significantly an exorcism, a sign that in his presence the power of evil is reduced to impotence. “We may suppose”, wrote Fr. Martindale, “that when sufferers are said to be possessed by, or have, or *be in* an evil spirit a mixture of physical sickness and influence (greater or less) of an evil spirit may be surmised.” Many modern writers assume that the “possessed” were people who suffered from psychic disorders that can now be recognised as such. But “the discourse of Jesus given when the Pharisees explain his power as due to a pact with the demons (3,22-30) is one of the most severe in the Gospels; refusal to believe that he exhibits the power of God precisely in his power over

demons is the sin against the Holy Spirit which is not forgiven." (1) Were there no demons to expel?

Since nearly half of Mark's account of our Lord's public ministry is concerned with the miraculous, we should perhaps say something about the gospel miracles in general. Those who say "miracles do not happen" and that therefore these accounts cannot be authentic do not really believe in the unique character of God's intervention in history through Jesus. Some scholars distinguish between miracles of healing and the so-called "nature miracles" (e.g. 4,37-41; 6,33-52); but these are no mere demonstrations of power—they are acts of power to save, not only from sin (the admission of evil into the world) but also from its effects which, in the biblical view, extend to sickness, death and even to the convulsions of nature itself (Luke 13,16; Acts 10,38; Romans 8, 22-23). Jesus shows himself master of all these: it is interesting to note how he addresses the wind and the sea as he would a demon (4,39).

The power of Jesus is never exercised *against* anybody, nor for himself. Consistently, he refuses to work miracles to show off his power (8,11-13); on the contrary, he tries to avoid the attention attracted by his miracles (7,33; 8,23). They are not worked primarily to support his teaching or his claims, which could have been "proved" just as well by making a tree, rather than a cripple, walk. But together with his teaching, they express the entry of God's loving power into time—Jesus is powerful to give that which he offers to men.

The readings for February 4 and 11 give examples of the deliberate *reticence* of Jesus to which I have referred. He would not allow the devils he cast out to speak, "because they knew who he was". He resists the implied plea of Simon (Peter) and his companions: "Everybody is looking for you" (his answer, incidentally, is a perfect

(1) McKenzie: *Dictionary of the Bible*, art. *Possession, Diabolical*.

summary of the missionary spirit). "Mind you say nothing to anyone", he tells the leper he has cured. It is surprising, therefore, in the reading on February 18 to find Jesus disclosing himself so early in his ministry as Son of Man (of which more later) with authority to forgive sins, and to hostile scribes at that.

It is possible, however, that this verse (2,10) is not a saying of Jesus but a comment addressed to the Christian readers of the gospel explaining the significance of the healing. In this case Jesus is showing the effectiveness of his forgiveness not by a verbal claim but by a miracle whose meaning is understood only by those with faith (which the crowd as a whole clearly does not have).

The object of Jesus in his words and works was, of course, to arouse faith—not, at this stage, in himself as a divine Person, but a receptive faith in the healing word of God which he was sent to proclaim and a confident self-abandonment in the fact of God's saving power of the sort which is nowadays shewn by the sick at Lourdes. But he had to avoid at all costs encouraging the false, political hopes of a Messiah which were at that time very much in the air.

The reading on March 4 (the Sunday before Lent) has another reference to the Son of Man (2,28) in a conclusion which does not conform to the reasoning found in verses 23-27. This is a problem we may leave to the scholars! The title, only found in the Gospels on the lips of Christ himself, is probably based on Daniel 7,21. It emphasises the humanity of Jesus, and it is his humanity which makes him capable of suffering. But the Son of Man in Daniel is not a suffering figure—this we must ascribe to the fusion of the title with the Suffering Servant, of which I said something last month.

We are very happy to print below a paper read by Mr. T. Charles-Edwards to the Annual General Meeting of UNA VOCE (Scotland) on July 29th, 1972. The Editor is most grateful to the Author and to UNA VOCE for permission to reprint.

Readers will be glad to know that this article has already been printed as a leaflet by UNA VOCE and that copies are obtainable, at 12½p each from Miss Neilson, 6 Belford Park, Edinburgh EH4 3DP.

It Seems To Me

T. CHARLES-EDWARDS

Clamavit ad eum: Philistiim super te, Samson

AT the end of July, rather more than three hundred and thirty years ago, a Scotswoman rose to her feet in St. Giles's Cathedral, Edinburgh, and threw the stool on which she had been sitting at the Bishop. She was protesting, after her fashion, at a new form of Divine Service which the Bishop was about to introduce. Predictably, since "the devouter sex" is normally less practised than its brothers in discharging missiles, the stool missed the Bishop; but it hit or very nearly hit the Dean. Historians appear to be uncertain which.

Today, at the end of July 1972, there must be not a few in my audience, who remembering how until recently the godly uniformity of the Latin Church enabled one to hear the same Latin Mass anywhere from Greenland's icy mountains to India's coral strand, from Tierra del Fuego to Timbuctoo, and who, reflecting on the liturgical Babel which we now suffer, have not felt a certain sneaking sympathy with that stalwart lady whom Scottish tradition knows as Mrs. Jenny Geddes.

I propose this afternoon to applaud her constancy and to deplore her tactics. I propose, further, to consider three points: first, our personal reaction, secondly, our opponents and thirdly, to encourage a certain tempered optimism in my audience.

Extent and Speed of Confusion Underestimated

Before I do this, however, I must emphasise that I speak solely for myself. And furthermore, since you have done me the honour of asking me to address you on the strength of an article which I wrote for the *Clergy Review* and which was subsequently republished in the *Ampleforth Journal* and in *Christian Order*, and which was entitled *A Letter to Sumpsimus*, you are entitled to ask whether I have changed my mind in any way since I wrote that article. The answer is No; but with one exception. I underestimated both the extent and the speed with which the confusion which I prophesied has spread and developed. I did not expect in 1966 that in 1972 I should read in the *Times* that the Pope had judged it necessary to assert publicly that belief in the doctrine of the Holy and Undivided Trinity was demanded of all Catholics. Heresy, like Milton's Satan, "puts on swift wings".

And now to my muttons. First, our normal reaction to the all but total disappearance of the traditional Latin Mass; it was despair. Despair, then, needs what the politicians and broadcasters call "a long hard look".

No Cause for Despair

There is a widely spread fallacy about despair. It is commonly believed to be most unpleasant. "He died", the old music-hall song tells us, "in despair and in debt in a ditch". What, one is inclined to think, could be a more lamentable conclusion? In fact, however, few things are more pleasant than despair. For its victim is absolved from all further thought and action. As if in a hot bath, he leans back and soaks in a deliciously warm mixture

of irresponsibility and self-pity. It is not surprising to discover that it is one of the nastier fruits of one of the famous Seven Deadly Sins, *Accidia*; and with it go *Mentis Vagacio*, *Otiositas*, *Tristitia*, *Pusillanimitas*, *Error in Fide*, *Bonorum Omissio*.

And the medicine? It is, of course, good old *Fortitudo*, which brings with it patience, perseverance, the capacity to be silent, the refusal to be foolishly optimistic or to be even more foolishly depressed; and, above all, stability: the baptised development of that fine old pagan Horace's

*'Si fractus illabatur orbis
Impavidum ferient ruinae.'*

It is this, I believe, which accounts for the remarkable growth and development of *Una Voce* and its kindred movements. Away then with despair! Our task is rather to imitate the Patriarch Job's disciplined and lively war-horse: "We saith among the trumpets, Ha, Ha; and he smelleth the battle afar off, the thunder of the captains and the shouting".

And now for our opponents. I carefully use the word "opponent", and not "enemy". Those men, we must always remember, are friends from whom we differ profoundly, whose opinions we propose to analyse and confute and whose policies we propose to confound; but they remain our friends; with whom, since they are our friends, argument is possible and profitable. We are ready to learn from them, and we have every intention that they shall learn from us.

From what Position and at what Point?

First, then, from what position should we attack? And, secondly, at what point in their line should we direct our main assault? The first question is easy to answer: we stand by Rome and the See of Peter. Latin, Rome has ordered, is to remain; and the Tridentine rite is authorised for special occasions. Unless we are individually com-

petent and qualified theologians we shall be scrupulous in leaving theology to be argued by theologians. Our field of action is the field of the layman.

At what point shall we direct our assault? Let us have a look at the opposing forces. Admittedly there appear to be a lot of them. That need not surprise us. As that admirable Caroline divine, Dean Comber, remarked of the liturgical innovators of his day, "the best things in a bad world have the most enemies". A closer inspection, however, will disclose that they are a pretty oddly assorted collection of odds and ends.

Heretics and "Leading Catholic Laymen"

First, heretics, or as near as makes no matter. We know them by their attitude towards the Holy See. St. Thomas More, that man for all seasons, and in particular for our own, put it concisely: "No one has ever declared himself an enemy of that See who has not shortly after shown most evidently that he was the enemy of the Christian religion". Our business is not with them: all that is for the Pope and Bishops.

Secondly, there are those whom the B.B.C. likes to call "Leading Catholic Laymen"; that little stage-army composed of spiritual generals with no followers, of theologians who have never studied theology, of politicians in search of advertisement and of thinkers who substitute feeling for thought and call the result an "insight". At their best, they emit an iridescent fog; at their worst they mingle platitude with sheer bolony. Now, I think that, in spite of the harm which they do, we need not take this stage-army too seriously; and for this reason. They belong to a particular and well-known type. Each can be identified as, to quote a witty scholar of an earlier generation, "one of those fortunate individuals who can live on the enthusiasms of the hour, making them easily his own, and echoing their shibboleths with the ardour of personal conviction. This is a notable grace, securing perfect intelligibility and unbroken inward tranquillity — two precious

conditions of immediate public success". They are ready-made for the Press and the television screen. They indicate and intensify a temporary mood. Let the wind shift and they will shift with it. It is not the weather-cock on the church spire which causes that grey wind from the East.

Proletariat of the Intellect and Ill-Read Progressives

Holding the centre of our opponents' line is a larger and more formidable body, R. L. Stevenson's "slightly more cultivated portion of the ignorant", the embattled battalions of the Proletariat of the Intellect, drilled and officered by a confident élite, the ill-read Progressives. This is the point at which we should direct our attack.

First, let us look at the rank-and-file. In Scotland you are probably better situated, but in England the average quarter-educated man, as analysed by the late Professor C. S. Lewis, "is sceptical about History to a degree which academically educated persons can hardly imagine. This, indeed, seems to me to be far the widest cleavage between the learned and the unlearned. The educated man habitually, almost without noticing it, sees the present as something that grows out of a long perspective of centuries. In the minds of my hearers this perspective simply did not exist".

The consequences of this disease of the intellect are ineluctable: the entire concept of *pietas* becomes unintelligible. Self-conceit takes over; like the poor idiot child, seated on his father's shoulders at the fair, who announced loudly that he was the tallest man in the world, "Mankind", they tell us, "has come of age". History, which fails to feed this self-conceit, is dismissed as "irrelevant". The immediate moment is all that matters; its supposed demands must be met by what is so felicitously called a "crash-programme". When the inevitable crash takes place the cry of "sabotage" is raised. There is no time or wish to sit down humbly before a great work of art and be taught by it. The concept of quality begins to evaporate. Quantitative standards alone remain, for they are easy to compute. We don't destroy the cathedral to make room

for a car-park because that would be bad for the tourist-trade. No wonder that the Latin Mass, for which the cathedral was fashioned, is, as they say, "irrelevant".

Do not make the mistake, however, of supposing that the average practising Catholic is of this frame of mind. This mental miasma powerfully affects the air which he breathes; as yet it has not overcome him. When, though, you are dealing with one who has been so overcome, you must expect to be surprised. For instance, should you tell such a man that the Mass has been said in this island in Latin ever since, if we may trust Tertullian, about the year 200 A.D. , you must be prepared for his reaction to be the same as that of the famous millionaire from Texas when shown a lamp in an oriental temple which, said his guide, had not been extinguished for two thousand years. "Poof!" said he, "well, I guess it's out now". To the Philistine, antiquity like beauty, is a personal affront. It puts him in his place.

Remember, at the same time, that with many of these men their Philistinism is superficial. It has been imposed on them by their leaders. Overthrow the men who have constituted themselves their leaders and instructors, the ill-read Progressives who have told them that Latin is "forbidden", and many, perhaps most, will in varying degrees be on your side.

And what of the broad-minded Progressive, their commander and spokesman? Here, like good Thomists, we must draw a distinction, in this case between the man and his opinions. Many of these men are good, most of them are likeable. Let me take a well-known character from another age, the seventeenth century, to show what I mean — Thomas Hobbes the Atheist. He was interested in political philosophy and in mathematics. His famous book *Leviathan* is a splendidly constructed plea for tyranny. He was not without ability as a mathematician, but he was convinced that he could successfully square the circle. In himself, however, he was a pleasant man and very good company. His friends delighted in him and stood firmly

by him. Given the opportunity of arranging a dinner-party for famous historical characters, we should without hesitation put Hobbes high on our list of guests. Our target, therefore, must always be our opponents' opinions, not their persons; their cultural apostasy, not their personalities. It will save us from arrogance, if we remember Chesterton's.

"Bad men who have no right to their right reason;
Good men who had good reason to be wrong."

Dear old Mr. MacTrendy who is always talking about "the spirit of Vatican II" (he has never read the documents) and "the demands of youth" (he will never see fifty again) is probably a better man than we are. We shall try to imitate his virtues while we pay them the tribute of destroying his opinions and confounding his policies.

Two Examples

I have said that the average Progressive is ill-read. Let me give you two examples. The first specimen gave me an eloquent lecture on what he called "triumphalism". He then switched to an attack on the Latin Mass. It was written, said he, in "kitchen-Latin", and it was also impossible for the congregation to "participate". Newman, he concluded, had seen all this, and now at the Second Vatican Council he had been justified. He must be canonised as soon as possible.

Such enthusiasm, in the eighteenth-century sense of the word, was endearing. I decided not to refer him to Newman's famous sermon, "The Christian Church an Imperial Power"; nor to Professor Mohrmann's three lectures, *Liturgical Latin: Its Origins and Character*. I contented myself by saying: "How do your views about "participation" fit in with the famous passage in chapter xx of Newman's novel, *Loss and Gain*"? To my surprise he said, "I don't know what you are talking about". I reached for the book, found the passage and handed it to him. There was a long silence. Then he spoke. "I am

shocked that so great a man could have written anything so dreadful". Poor Newman's halo was clearly at risk.

Some of you probably keep common-place books. If you do, copy that passage out. Here is the case for the Latin Mass by the greatest master of English prose in the nineteenth century.

The second specimen need not detain us. When faced with this passage, he agreed that, if unanswered, it left his case in ruins. But he had an answer. Newman, he explained, must be excused. When he wrote this passage, he was a recent convert. I explained that my copy of *Loss and Gain* was one of the sixth edition of 1874. Five times since 1847 Newman had, it would appear, repeated his offence. Was it not surprising that such obduracy in error was to be rewarded five years later with the Cardinal's Hat? The discussion ended abruptly.

I suppose that the greatest and most formidable of Newman's early opponents was Dr. Thomas Arnold, the leader and representative of the liberal school of thought. He died in 1842, but his personality and his pupils made him a dominant force in Victorian Oxford. His headmastership of Rugby gained him the admiration of men whose admiration was well worth having. He had inherited the traditional English dislike of Catholicism. *The Life and Letters of Dr. Arnold* by Dean Stanley was to be seen in the bookcase of every educated Victorian Englishman; and it remains essential background reading for anyone concerned with nineteenth-century England. Newman and his friends he referred to as "The Oxford Malignants".

Interestingly enough, there was one subject on which Dr. Arnold and the chief of the Malignants agreed, the Latin Mass. Dr. and Mrs. Arnold were in Chartres on August 15th, 1837. They went into the cathedral, and they saw the Latin Mass in which the whole congregation "participated", to use today's jargon. When our opponents tell you that without the vernacular you cannot have "participation", refer them to Cardinal Newman and to Dr. Thomas Arnold. For both these great men were for once

in agreement. The Mass was, said Newman, an act; not just a service. All participated like the instruments in a great orchestra. Arnold wrote: "Unchristian as was the service, so that one could have no sympathy with it in itself, yet it was delightful to contrast the crowded state of the huge building, all swarming with people, and the sharing of all in the service with the nakedness of our own cathedrals, where all, except the choir, is now merely a monument of architecture".

Variations in the Vernacular

Since few of our clergy have leisure to attend each others' ministrations, they little realise, I believe, the astonishing variations which the new vernacular masses in practice impose on the layman in different parishes, as he goes about the country. One ranges from the measured tones and the repeated attempts to be "impressive", redolent of Edwardian Anglicanism, to displays of demotic religiosity, suitable not so much to the Holy Romans as to an agape of the Holy Rollers. Admittedly, their choice of Protestant hymns makes it apparent that neither the clergy nor their congregations are to the manner born; but then we cannot expect the New Rome to be built in a day.

The Vernacular

And now let us consider the Vernacular. What does the word mean? It meant originally the language of the Roman slaves and, in particular, of those slaves who were trained as buffoons to amuse their masters. It meant ill-bred or scurrilous speech. The word then went up in the world. It meant local, homely, provincial speech, though in general it retained its earlier implications. Since, then, the vernacular is, by definition, local, the attempt to impose one vernacular version from Colchester to Colorado is the equivalent of trying to square the circle. The experiment must conclude in derision. Finally, there is the folksy Americanised idiom which differs from the others in that

it is the native speech of nobody. You hear it on the wireless and on the television screen. Witty Irishmen have dubbed it "Mid-Atlantic". Inevitably it is this which, in large part, the Progressives have settled for in their vernacular mass. Hence the vulgarity of its diction and style, a niminy-piminy vulgarity, smelling of printer's ink and flat soda-water.

The real cause of the trouble is that the Progressive has never grasped the fundamental difference between popular speech and a learned language. A learned language can say in ten words what popular speech — a very different thing from "Mid-Atlantic" — can hardly get into a hundred.

Am I then opposed to the use of vernacular English in church? On the contrary I clamour for it; not at the altar but in the pulpit. And what sort of vernacular? Read the late Professor C. S. Lewis's essay "Before We Can Communicate" in his book *Undeceptions* (Bles, 1971). Nor should you be surprised to be sent to this learned Anglican layman for enlightenment. The Anglicans have had a vernacular liturgy since 1549; they still haven't solved the problems it raises. We have had just a decade; and humility becomes us. Mind you, it will need a lot of very hard work for our already overworked clergy. There will be no time for the study of the *Life and Letters of the Blessed Che Guevara* whose portrait adorns the walls of this Catholic hall in which I am speaking. The going will be tough, and only the tough will keep going.

Ply your Progressive with Questions

How, then, should we act? Clearly, notwithstanding all our sympathy, not with Jenny Geddes's stool. In controversy (and, remember, controversy is the mother of truth) contradictions seldom convince. Prefer, then, "I should hardly have thought so", or "Can you be sure it is so", or "I thought it was so-and-so". Sometimes, it is not only good tactics but entirely fair to annoy your opponent. In that case imitate Matthew Arnold who was described as putting on "a smile of heart-broken for-

bearance, as of a teacher in an idiot school, that was enormously insulting". In particular, ply your Progressive with questions and gently but firmly insist on an answer. Here are some:— Why did our Divine Saviour never attend a vernacular service in his life? Where do you differ from the ninth Homily in the *Second Book of Homilies* (see the XXXIX Articles, article 35)? Don't you think that, on your principles, it should be republished by the C.T.S.? If not, why not? Why is it that the weight of opinion among the highly educated here and in France is in favour of Latin? If you had taken a vote among the Catholic masses before introducing the vernacular, what in your opinion would have been the result? Has the number of practising Catholics in your neighbourhood increased or decreased since the vernacular came in? Has the vernacular helped to increase or decrease the number? You have read Pius XII's encyclical *Mediator Dei* and Pope John XXIII's *Veterum Sapientia*: do tell me, please, where and why these two Popes were wrong on this question.

Defence of Beauty our main Business

Finally, the defence of beauty: this should be our main business. The traditional Latin Mass is undeniably among the most beautiful achievements of European culture; many, and I am one of them, would say it is the most beautiful. To destroy it is the equivalent of pulling down York Minster and replacing it by "a neat Grecian room", as was in fact urged in the eighteenth century. It is to imitate and, indeed, to outdo that famous liturgical reformer William Dowling who was employed by the Long Parliament to reform the churches of Cambridgeshire and Suffolk. "We brake down 30 superstitious Pictures; and left 37 more to brake down . . . In the Chancel we brake down an Angel; 3 *orate pro anima* in the glass; and the Trinity in a Triangle; and 12 Cherubims on the Roof of the Chancel; and nigh 100 JESUS-MARIA in Capital Letters . . . And we brake down the Organ Cases, and gave them to the Poor". And so he pushed on with the

good work: "seven superstitious pictures, fourteen cherubims, and two superstitious engravings — one was to pray for the soul of John Canterbury and his wife. And an inscription of a maid praying to the Son and the Virgin Mary, 'twas in Latin". And remember, Dowsing was not an illiterate fanatic; he was a well-to-do Cambridgeshire gentleman, legally appointed to carry through a clear and logical programme of liturgical reform.

"'Twas in Latin" may well prove in our day to be the epitaph on the tomb of the cultural heritage of the Catholic and Roman Church.

Room for Hope

Can we entertain any real measure of hope? Certainly we can, provided we are clear in our minds about the nature of our hope; for hope does not mean having a pretty hot tip as to a future event. A proper man will ask himself, rather, whether the cultural achievement of the Catholic Church is a cause in whose defence he has a duty to enlist. If it is, then he may and, indeed, ought to hope. He will remind himself that the attack on the Latin Mass was largely the fruit of a mood, and was pushed on by a small and well-organised minority. Ten to twenty years is the usual duration of a mood, and that mood is already beginning to change and weaken. The original minority is in disarray. Many have left it: others have left the Church. Its place is being taken by another minority, increasingly energetic and coherent in its thinking. Of that minority, you are members. You are not content to surrender and, like Milton's Satan, cry:

"Farewell happy fields

Where joy for ever dwells: Hail horrors, hail."

to our new Liturgical Babel and cultural Bedlam.

We have Allies

Moreover we have allies; for an increasing number

of educated men, outside the visible unity of the Church, are joining us in our effort to shift gently but firmly this herd of donkeys who are blocking the road to sanity. The more thoughtful of the younger generation of Catholics are on our side. More important, there is the inescapable fact that the clash between the theocentric Latin Mass and the inevitably anthropocentric tendency of the vernacular liturgy becomes steadily more apparent. "The problem", said one of our opponents to me, "is how to make the Mass interesting". I bit back the obvious reply to this appalling statement, and left him to his cogitations. If anything is certain in an uncertain world, it is that mere verbal edification swiftly concludes with a yawn from its victims.

Do not make the mistake of thinking of beauty as, like the heroine in a Victorian novelette, something weak and fragile, something only to be protected and preserved. Beauty is like Samson. Bound with fetters of brass, eyeless in Gaza, the sport and mockery of the Philistines, it will yet be greatly avenged on them. For its strength will return.

Vernacular liturgies are the children of a day, the offspring of a mood. Like the mule, they have neither pride of ancestry nor hope of progeny. Their name is "writ in water". Only of the Latin Mass can we in Europe say: *Stat et stabit, manet et manebit, spectator orbis*. Finally, comfort yourselves with this thought: in Heaven (if only we can get there) there will be no vernacular Babel; we shall all worship *una voce*.

CURRENT COMMENT

The contemporary freeze imposed on British prices and incomes by the present Government hides a crisis, which is itself the expression of a deep malaise that has pervaded British society since the end of the last war.

Father Crane seeks to analyze it in the pages that follow.

By Way of Analysis

THE EDITOR

BY the time these notes are published the Government's new immigration rules will probably have become law. It is devoutly to be hoped that, without retreating in any way from this country's obligations as a member of the European Community, the rules will be so framed as to give special recognition to the claim of citizens of the Old Commonwealth to that which many in the United Kingdom believe to be their due. It would be strange if this were not the case in the light of what happened last November when the Government was given a sharp rap on seeking to pass legislation out of accord with the feeling of the House on this matter. Mr. Wilson and his supporters may well have been using the occasion merely to embarrass the Government; but this was not the case with those Conservative back-benchers who ensured their Government's defeat through abstention or, indeed, an adverse vote in Parliament. It takes a great deal to bring Conservatives to this point. What brought them to it last November was anger at the lack of heed paid to ties that went deep. A special gate at Heathrow they felt was totally inadequate when set against Gallipoli or Dieppe. I feel the same and so, I think, do others.

Kith and Kin

The argument was and remains emotional, but there is nothing to be ashamed of in that. It was at the level of kith and kin, but it is kith and kin, in the shape of the family relationship, which provides society with its base; and it is no coincidence that the downgrading of the family in this country at the present time should coincide with a mood which makes us mindless of obligations imposed by old ties, not only in our relations with the old commonwealth countries, but here at home in domestic relationships as well. The selfishness which produces the one finds expression also in the other; and is itself the fruit of materialism, which has made the pursuit of affluence the predominant occupation of too many of us for the past twenty-five years. In the process, the society of this country has become atomized; hardly, in fact, a society because robbed by selfishness of the web of relationships which drew us once, as a people, into a unified whole. What Victorian preachers used to call the great God Mammon has now laid hands on us all. His unremitting service has cut through family ties, sending wife and husband out to work in pursuit of ever more money at the expense of the upbringing of their children, enthroning the bread and circuses of the Welfare State as a model of what is called "civilized" living; in reality, driving a coach and four through the social ties — lighter than air, stronger than hoops of steel — that formerly bound family, neighbourhood, country and Old Commonwealth together. During the past twenty-five years, the slow growth of centuries has been shredded by selfishness.

New Gods

The process has been carried much further by the fake egalitarianism — the cover, as a rule, for unbridled envy — which has predominated as the social philosophy of the past quarter-century. Money has replaced God as the lode-star in men's lives and, with it, the equality of all

under Mammon for the equality of all under God; which means that hierarchy is out: the atomization of society has begun. For all has now to be sacrificed to the new god, the web of relationships that makes a true and lasting society cut through in the name of a bogus equality to produce what is called a "people"; in fact, a proletariat that is disintegrating into a mob. In a "society" of this sort there is no room for class (as distinct from caste, which is evil); no room for breeding, graciousness, courtesy, manners; no room, really, for kindness and consideration; very little for compassion and gentleness; there is no idea of true dignity and little concept of service. There is room only for money-making. Power is given to those who promise to facilitate this process. The new gods of this society, under Mammon himself, are those who have come from nothing to make the grade, true sons of a greedy people who are, at one and the same time, rich by grace of the people and models, in consequence, of what any one of the people can achieve. So the pop-singer comes into his own not so much for any intrinsic ability he may possess, but essentially as a man — indeed, an idol — of the people; the incarnation of their hopes in whom they worship themselves — like Rousseau's sovereign ruler in the political field. The pop-singer enjoys his fame for so long as he remains content to act out his role of puppet on a string, expressing always in his entertainment the mood of the (usually teen-age) mob that has put him up and that can, as easily, pull him down. He is, when you come to think of it, very like a slave, owned by the mob in this sense that success comes to him and stays with him only to the extent that he empties himself of himself and identifies with the mood of the mob which can make or break him. There is, it seems to me, no dignity here; something close, by contrast, to the use by man of woman in a harem. Similarly, the winner of the pools is hailed as a hero, not for any virtue he may possess, but because he has come quickly and without comparable effort to immense wealth, setting an example, thereby, to the other rats

of the way in which the race should be won. His fame lies in the fact that he has been *lucky*, giving evidence thereby that he has attained the height of virtue recognised as such by those whose lives are set to the pursuit of affluence for its own sake; he has secured something for nothing and deserves to be held up, in consequence, as an example to all in what is fast becoming and may soon, so many hope, turn out to be a world without work: Amen.

Meanwhile, the discovery in the marshland at Dungeness of the mortal remains of a young South African pilot, who died thirty years ago in the Battle of Britain, merited no more than six lines in the Press. There is no room or time in the money-grubbing mobocracy that we are fast becoming today for sentiment with regard to the past or compassion in the present. We have to get on with it, struggle to take our affluent place in an affluent world. This leaves us with no time for ties with the past.

No New Jerusalem

I disagree completely. Yet I am not preaching stagnation. On the contrary, I am preaching the value of hard, thrustful work. My quarrel is not with those who would take us into a new future, but with those who depict that future in the total vulgarity of purely material terms and who insist that, in order to reach it, we must be done with the values of the past and worship at the shrine of the "new man" of the contemporary age — tough, abrasive, as they say, and, as I think, mannerless, moralless and, in general, a ruthless, self-seeking cad, like the "non-heroes" of contemporary spy thrillers on the screen. This is what I object to so much — the obscene materialism of the present that identifies happiness on this earth with wealth-getting as an end in itself, lets loose envy in its pursuit and considers the sacrifice of all that is best in a nation's past and the ruthless atomization of its present as essential to this process.

It is worth noting at this point that the policy has not succeeded. What I mean is that even on their own terms the materialist advocates of affluence as an end in itself have not succeeded in creating their dream-world; the abrasive young men who were to have led us into the bright and brittle future, which the ad-men had designed, have not pulled it off. I am talking about the field of material advance: the figures speak for themselves. According to the latest available statistics (for 1970), as quoted in the *Financial and Economic Review*, and in terms of gross domestic product per head of the population, the United Kingdom at £887 stands seventeenth in a list of twenty; surpassing only Puerto Rico, Libya and Italy, left standing, naturally enough, by the U.S.A. and Canada and, somewhat surprisingly, Norway, Iceland, Finland and Austria. We have not done too well at the wealth game, even on the wealth-getters' terms. The New Jerusalem for all the abrasive chat of the "new men", has not yet achieved the stature of Reyjavik.

Worst of Both Worlds

I would not mind — in fact, I would be rather glad — if the reason were found in a decision on our part to forego the rat race, resting content with lower material standards rather than place at risk traditional values and the well-tried patterns of living to which they led. This, however, has not been the case. During the past twenty-five years the tendency in this country has been to reject the past in aid of a new affluent future. In the event, we have been left with neither. Affluence still eludes us, traditional values have gone. We have now the worst of both worlds. The question is why. In my view, the reason is that we have sought to pursue affluence as an end in itself and without regard to traditional values and patterns of living; a fatal thing to do, for the process can only be self-destructive.

Hard Work Thrift and Honesty

Our ancestors, for all their faults, preached and practised the virtues of hard work, thrift and honesty. I am perfectly aware of the fact that, too often, these were used as a cover for the exploitation of the poor. I do not need to be told about the dark, satanic mills of Britain's industrial revolution, of the sweating of women and children that went on during that time, of the hypocrisy, very often, of the inclination to elevate unbridled competition to the status of virtue during that time. That is past history and a great deal of it was not too good, though, in retrospect, we tend, I think, to exaggerate the bad and forget the good; which is found in this fact amongst others that virtue was preached and, indeed, practised, though often in a lop-sided way and in a fashion designed to suit the claims of what Max Weber has described as the Puritan Ethic. Nevertheless, virtue was practised and wealth was sought not primarily for its own sake with the minimum of effort, but by way of reward for hard work and honest dealing; something that did not come by chance, but which had to be striven for and accumulated arduously and with care. In short and, once again, for all their faults, our ancestors were concerned with the creation of wealth within a framework of moral standards and the practice of virtue, often, in fact, contorted, but, once again, there. By contrast, we would appear to have concentrated for the past quarter-century not on the creation of wealth, but on its enjoyment, on the pursuit, that is, of affluence without regard to virtue and for its own sake; not as the fruit of hard work and honest dealing, but to be sought by all means short of these virtues. Almost inevitably, under such circumstances, we have been engaged in a free-for-all equal to if not, indeed, exceeding the viciousness with which contemporary Socialists in this country charge Victorian practitioners of *laissez-faire*. In the twenty-five years since the last war, we have, on balance, not been creating new wealth. Rather has the process been one of mortgaging the future to pay for the present, devouring, in the name of fair shares for all,

the economic sub-structure laid down by our Victorian ancestors. And the heroes of the new age, as noted above, have not been those who worked hardest and best, but the ad-men and con-men who have made most with the least effort in the shortest possible time, contributing little to the real wealth of the nation, but taking much out of it in the shape of handfuls of rapidly depreciating, yet still lovely paper-lolly. And the blood-brothers of these "gentlemen" in the field of labour are not the still decent many who would like to work hard and honestly for their livelihood, but the mercenary few whose ambition is to do as little as possible for as much as they can squeeze from the boss and who force all others to do the same. Envy, I think, is the vice which has laced its way into the ranks of Britain's workers today and which masquerades now as never before under the guise of social justice. In the name of a bogus equality it concentrates constantly on the division of the national income rather than its increase, seeking to get for "the people" an even larger slice of the existing cake, rather than increase the size of the cake itself. The process, of course, is self-defeating. Under such circumstances and inevitably, governments are pressurized into inflationary policies, which have the old and other earners of fixed incomes as their immediate victims. For poverty has not been cured by Britain's post-war policies. Its incidence has been shifted from the working poor of yesterday to those even less able to defend themselves today — old ladies of all classes holding on to the last scraps of their dignity and going hungry in order to do so. These and the aborted babies whom the materialist society of Britain is butchering now by the thousand because considered too much of a burden by mothers who want to be freed for the joys of affluence; these, I think, are the chief victims of the contemporary outlook and the policies it engenders.

Government's Part .

Post-war governments, of course, have played a major part in the malaise that has afflicted this country during

the years since the close of the second World War. The Welfare State — as distinct from Welfare — was, and remains a disaster from which the country may well never recover. It was set up in the name of a false social philosophy, which saw government's task quite wrongly as that of assuming for the individual and his family responsibilities, which he is meant by nature to assume for himself. It is one thing to promote these responsibilities, a legitimate and necessary task of government; quite another to take them over, which is, in fact, what happened. Under such circumstances, government cannot help but breed a proletariat, without adequate initiative and frightened of responsibility, looking to government to do for it what in fact it should be doing — and encouraged to do — for itself. The fruit of the Welfare State is inevitably dependent man, the proletarian, seeking for more, not through his own efforts, but through pressure exerted by himself in association with others on the State machine. Big Brother is the source of all wealth, so, Big Brother must be forced to pay up and Big Brother, in answer, too often turns on the printing machine. Thus, the inflationary fires are stoked by dollops of new purchasing power, which governments in Britain of either Party dole out to the post-war proletariat as you would dole lollies out to tiny kids. By one of the strangest ironies of our times, those who rant most against the paternalism of the nineteenth-century land-owner or the "Big House" of Edwardian days are amongst the most vehement of those who endorse what they refuse to recognise openly as the far greater and far more sinister paternalism of the existing and dangerously expanding Omnicompetent State. For it is not only a matter of welfare spending, but of industrial and other forms of social spending as well. The whole represents a process, marked since the close of the war, by which governments in this country have taken to themselves — thrust under their umbrellas — increasingly large areas of the nation's life. Curiously and ironically enough, having fought and bled to save ourselves from

National Socialism, we have embraced to a large extent its economic substance, turning our backs on the function of government as subsidiary and interpreting it in *dirigiste* terms; a process bound to prove cumulative as the irresponsible proletarians created in the first place by the muddle-headed philosophising of Britain's successive post-war governments turn increasingly to government for the realization of their materialist dreams. The result has been to place Prime Ministers in charge of the nation's economic patrimony, a disaster unforeseen by Sir William Beveridge, who failed to realise that, once this was done, the possibilities of genuine economic growth would be much less than before. The reason is clear and can be simply put. Under the modern, materialistically-minded democratic State, what is economically sound is hardly ever politically advantageous; therefore, to place large chunks of the nation's social and economic life within the hands of governments is to ensure that short-term political advantage will always be preferred to that which is economic and long-term. When it comes to a crunch, politics have their way as in the case, for example, of Upper Clyde, when Mr. Heath and his Government realised that they could not afford, from a political angle, several thousand more unemployed in the West of Scotland. So the order went out for props to be put under the lay-about workers of the Upper Clyde yards; later, and inevitably, a lot of lame ducks everywhere were being supplied with silver-plated crutches. Mr. Butskell, once again, was riding high. He is doing so because the post-war materialism, which placed the livelihood of so many within the hands of Big Brother, makes them unwilling to withdraw from his embrace, even when bidden to do so. They are without the gumption now to go out and get a living for themselves. So Mr. Heath has found to his cost. The British people will not be jilted. They want government to prop them up. Too many of them are lame-ducks now, wanting wealth without work, affluence without effort, seeking it, as they have been taught for twenty-five years to seek it, from the hands of the

Paternal State. The habits of a life-time die hard. So far as too many in this country are concerned, the brave new world which the ad-men put before them is no more than an extra romp in an adult nursery, with the kids looking to Big Brother to titillate them with the new toys which he, not they, will provide.

Are You Joking?

Poor Mr. Heath, I am afraid, did not know whom he was addressing in those first, palmy days of his premiership when he bade the British people stand on their own feet. Are you joking? They had been reared under the aegis of Big Brother, leaning on him for the past twenty-five years. It is not that they resented what he said. They simply did not understand it. Two year's later, the Prime Minister and his brave new world collapsed ignominiously. First, the miners strapped him over a barrel. The TUC then kept him there. Hence the freeze and, with it, the new Tory regulated State.

Stark Choice

The choice the Prime Minister faces now is a stark one. He can either assume the clouts of Mr. Butskell for the rest of his premiership or cast them at the end of the freeze. If the former, inflation could well overtake and kill the bright hopes he engendered at the outset of his term of office; then, under his Labour successors, the economic and, indeed, moral collapse would probably be complete. If the latter, he could bring the country through to its senses at the end of a period of what could be violent industrial strife. For the position is clear. Under conditions of full employment, when increasing affluence is pursued *a outrance* by a trade-union power group determined to stop at nothing to secure its ends, the government of the day must either give in to its demands or oppose them; this is the ultimate dilemma. If the former alternative is chosen, eventual unbridled inflation is certain,

with, indeed, inevitable economic and moral collapse in its train. If the latter, there is a chance, at least, of salvation; the more so, indeed, if government combines, as aids to effective confrontation, good communications with the public with the ruthless cutting of all public expenditure — social, industrial and otherwise — and acts, at the same time, on the supply of money in such a way as to make wage increases divorced from productivity an impossibility. Clash is certain to come out of this policy; but so, too, will economic viability if government only has the guts to sustain it in face of all obstacles, including violent picketing and strikes culminating in riots to the point, perhaps, of violent revolution. I believe this kind of firmness wrapped round a policy that thrusts self-reliance on the British people, however unwilling, is the only one that offers real hope at the present time.

Christian Man

The goal is a country in which government sees its task not as providing a living for all, but as making it possible for each, provided he works hard and well, to earn a living for himself in a manner that accords with his dignity as a free human being. Not Selsdon man nor Socialist man, but Christian man, taking the responsibility for the family that is his on his own shoulders and refusing absolutely to set it on those of the State. This is the kind of man we must have for citizen, if this country, once again, is to achieve true greatness. It is time government realised this and acted accordingly. The alternative is unpleasant to contemplate.

Christianity and Capitalism

J. M. JACKSON

THERE can be no simple answer to the question what should a Christian think about the capitalist system. Obviously a great deal depends upon what we mean by capitalism. The term may be applied to a variety of economic systems which may differ quite substantially from each other. One dictionary defines capitalism as the system which generates and gives power to capitalists. But what is meant by Power? Does it mean 'some power' or does it mean absolute authority?

If by capitalism we mean the system that evolved during the eighteenth century, when there were few restrictions on the powers of business men (other than competition from other enterprises), then there can be little doubt that the system must be condemned. But is such a system to be found anywhere today?

There have been very big changes in the economic system in most countries since the Industrial Revolution, in the middle of the eighteenth century. These changes have included some which might be seen as increasing the power of industrialists, others working in the opposite direction. In the eighteenth century, the workers were weak and unorganised. They were in a poor position when it came to bargaining with their employers. On the other hand, there was a substantial measure of competition in most fields of production, and this imposed severe restrictions on the power of any individual. It served, of course, to limit the power of the individual employer to improve the wages of his employees, for if competition prevented him from raising the price of his product it would ensure that he could not raise the level of his wages above a certain point. Since then, large scale enterprise has become the order of the day and monopolies or near

monopolies are responsible for the greater part of output in a large number of industries. Moreover, a gap has often emerged between ownership and management. Those who control industries today are often a group of specialists who have little or no stake in the ownership of the businesses they run. Shareholders may take no part, or only an insignificant one, in the affairs of the companies which in theory they own and control.

At the same time, trade unions have acquired not only recognition but a real measure of power. The government has also come to accept a measure of responsibility for the control of the economy and the promotion of the common good. It accepts responsibility for the maintenance of a high and stable level of employment, for social security schemes which ensure a source of income (which may or not be adequate) to those in need. Economists in the eighteenth and early nineteenth centuries could write of economic forces tending to keep wages at a bare subsistence level and this view did not appear unrealistic. But we now see that they were wrong, for the standard of living of the worker has undoubtedly increased substantially since then. Not only has the standard of living of the worker risen but the proportion of the national product going in wages and salaries has increased. At the present time, over 70 per cent of the gross national product goes in wages and salaries, about 10 per cent in the incomes of the self-employed and 5 per cent in rents, leaving about 15 per cent for gross profits. These gross profits include the sums which have to be set aside as depreciation to finance the replacement of existing capital equipment. If we deduct such sums from the gross national product we have the national income, the value of the goods and services available for consumption and for net investment. When we do this, we find that wages rise to 75 per cent or more of the total and profits come below 10 per cent.

On the basis of such figures, it is hardly possible to argue that our economic system is open to criticism on distributional grounds — at least not fundamental criticism.

There are undoubtedly some distributional problems that have to be faced — there are low wage earners, there are people who cannot work or cannot find work for whom adequate provision may not have been made. There is really little scope for re-distribution from the very rich to the poor, or from profits to wages. If there is ~~mal~~-distribution of income, if there is need for re-distribution to help those who may be deemed badly off at the present time, the main sacrifices will have to be made by the higher paid wage and salary earners.

The Profit Motive

The reliance of our economic system upon the profit motive has been criticised. Any system which is completely dominated by the pursuit of the maximum money profit is, of course, to be condemned. But this does not mean that in general profitability is not a good indicator of what is in the public interest. If people want more of some goods and less of others, it will usually be more profitable for firms to produce more of those goods which are in demand and less of those which are not so popular.

Three objections may be raised against this line of argument. First, that the demands of consumers may be manipulated by advertising. Secondly, profitability may be calculated without regard for all kinds of incidental affects (sometimes termed 'externalities' by economists) with the result that output may be too small (when there are beneficial externalities) or too great (when externalities are harmful). Thirdly, the switching of output from one direction to another in pursuit of profit, even if it does meet consumer wishes, may have adverse effects on those employed in the industries concerned. Each of these objections needs to be considered.

A great deal of money is spent on advertising. This means, of course, that a considerable proportion of the country's real resources are used in the advertising industry. Advertising can be useful. It is a real service to

the public in so far as it makes them aware of the variety of goods and services which are available, but where one manufacturer steps up his advertising expenditure to try and convince the public that his product is vastly superior to that of his competitors an element of waste creeps in. Inevitably his competitors retaliate with bigger advertising programmes. More is spent on advertising all round, and there is little or no effect on the relative or total sales of the different products. But while it is true there may be such waste, it is more questionable whether advertising distorts consumer tastes, whether a demand can be created which would not have existed without advertising. Certainly it is difficult to see people buying regularly a product which does not really satisfy some definite need. Advertising may induce people to try some product, it cannot compel them to go on buying.

It is certainly true that some businesses may be tempted to increase their profits by neglecting safety measures within the factory, by ignoring the costs to the community of pollution caused by its activities, and so on. There is, moreover, the danger that when some enterprises behave in this way, it may make it difficult for those who would like to act more responsibly to do so. If costs can be cut by neglecting these externalities, the less scrupulous concerns will be at an advantage. The solution, however, is not to reject the useful role the profit motive may play in the economy but to control it. There is a need for a greatly strengthened Factory Inspectorate to ensure that safety measures within the works are not neglected. There is a need for stringent laws regarding such matters as the dumping of dangerous waste products or polluting the atmosphere with dangerous chemicals. This is a field in which the government must exercise responsibility under any kind of system. There is no guarantee that those charged with the responsibility for decision making at enterprise or plant level would not be tempted to act in a similar manner under some kinds of socialist economic system.

Finally, there is the argument that changes in the pattern of demand may have adverse effects on those employed in some industries.

It cannot, however, be seriously maintained that the economic system should not respond to the expressed wishes of the consumers. The primary purpose of the economy is to satisfy the needs of the general public; it also provides the means of livelihood for them as well, but individuals must expect to earn their living by doing jobs that are necessary. It would be quite wrong to organise the economy so that people can stay in their accustomed jobs, regardless of whether the job is useful or not. This is not to say that changes in the pattern of demand do not create serious problems. Appropriate measures need to be devised to deal with redundancy. If jobs are lost, alternative employment must be provided and if necessary men must be re-trained to suit them for the new jobs. The government must not only maintain an adequate level of demand for goods and services in the economy as a whole, it must also devise measures to ensure that a proper regional balance is maintained.

The Right to Private Property

The social teaching of the Church has always upheld the right to the ownership of private property. It has upheld not merely the right to own personal property (clothing, furniture, even one's own house) but also the right to own the means of production. At the same time, it has never supported the idea that ownership of the means of production should carry absolute control of how they should be used. Nor has the traditional teaching in this sphere implied that the only way in which business enterprises should be organised is one in which control rests exclusively with the owners of capital. We must consider, therefore, that there are limitations on the rights of property owners; then we must consider possible systems in which the ownership of property would carry sub-

stantially fewer rights than in the kind of society with which we are familiar.

We have already seen some of the ways in which the rights of ownership are limited. The state has the right to regulate the activities of business enterprises in the interests of the safety of both workers, consumers, and members of the public. It may regulate other aspects of business affairs. In appropriate cases it may legislate on minimum wages, conditions regarding redundancy, and so on. It may require employers to recognise trade unions which may be formed to protect the interest of workers and to require employers to negotiate with such unions. At the same time, it has an equal duty to ensure that these unions are not above the law and do not ride roughshod over the rights of individual workers, whether or not they are members of the union.

Negotiations with workers need not be confined to such major issues as rates of pay and hours of work. There is a wide range of topics, including many aspects of working arrangements which are of interest only to those involved at a particular place of work. It is impossible for all negotiation to take place at a national level. Proper machinery for negotiation or consultation must be developed at the most appropriate level — something which has not been done in many cases.

There is no reason why businesses should be controlled exclusively by those who have provided the capital. In practice, we live in a society where in theory management is the agent of the shareholders but in fact may be a self-perpetuating group which has little need to consider the interests of shareholders. At least, shareholders must be given certain dividends to keep them happy, but unless things go very wrong they are unlikely to intervene in company affairs. In many enterprises, some capital is subscribed by shareholders and other capital is raised by loans. There is, therefore, no reason why an enterprise should not be controlled by workers who under some arrangement have a nominal holding of ordinary shares

with the rest of the capital supplied at a fixed rate of interest by those willing to lend on such terms.

There are, of course, those who would criticise both the fact that property may confer a right to control industry and also the right to draw an income. This viewpoint, however, is quite alien to the traditional teaching of the Church in this area. The ownership of property and the right to draw an income from it is an important means of acquiring personal security. There may be a mal-distribution but that is no reason for a fundamental attack on the institution. Few people may appear to have any large capital holding, though in fact the numbers with a significant interest in accumulated capital funds is larger than might be thought at first.

In conclusion, two points may be made. First, it is very desirable that we should retain a system whereby people who save can acquire the right to an income by doing so. We should not accept a system whereby all provision for retirement or sickness is made through compulsory state social insurance schemes. Such schemes have a proper role in establishing a minimum provision in any society, but man, being a rational being, has the right to decide for himself what provision he thinks appropriate.

Secondly, there are too many dangers in channelling all such provision through state schemes. It would not be enough to allow people to make additional provision for their needs through state insurance schemes. There would be a danger that the benefits could be misappropriated. But such a situation would probably also mean that all investment in industry would have to be channelled through the state, using either funds raised by taxation or money voluntarily provided by those who were saving for their own purposes. This would mean far too much economic power for the state, a possibility that it would disregard the real wishes of the general public. Too little state power and too much state power are extremes which must both be avoided. Similarly, no one sectional interest should be allowed to exert too much power. Balance is required.

How can you reconcile the wealth of the Church with world poverty? What motives have unbelievers for doing the works of mercy? Is it immoral to act aright from the wrong motives?

Any Questions?

WILLIAM LAWSON, S.J.

How can you reconcile the wealth of the Church with world poverty?

I wish you were here to tell me what you mean by "the wealth of the Church"? To begin with, what is "the Church"? Like many others who put your question, you may have just the Pope and the bishops in mind, and we can look into the allegation of their wealth — or we could, if either of us knew enough about it. You would not, I hope, count cathedrals and churches as extravagances. They belong to the whole Church. The faithful built them. They made them splendid, because that was the way they wanted them; and that is the way they want them now: the best for the worship of God. The so-called bishops' palaces are centres of administration; and they are modest compared with the office blocks from which government, industry and commerce are managed. Episcopal dress is a uniform by which they bear witness to Christ and the Gospel. Full-dress uniform is worn mainly on liturgical occasions, when its dignity adds to the respect owed to the sacred. There have been bishops who lived in disgraceful luxury. If there are any such now, I don't know them.

Religious orders may have large houses and extensive grounds. Such establishments count as institutes of higher education. You may have been fortunate enough to hear

or read a lecture given by Lord Annan last November on B.B.C. It contained this passage: "How much did England invest between the 12th and 15th centuries in that form of capital equipment called cathedrals and churches? How much manpower did England employ in the form of priests, monks and friars? Probably far more of the gross national product than was reasonable. But in those days the Exchequer wasn't so damned silly as to demand that theologians calculate the cost benefit. Of all that effort of prayer and praise of God little remains, but what does remain is the glory of that age."

What motives have unbelievers for doing the works of mercy?

If one could take the sum of all the virtues possessed and practised by unbelievers as they perform works of mercy, it would contain, I should think, all the natural virtues. Human nature was made good by God, and it has the makings of goodness even after its fall. It is incapable of rising above itself: it has to be raised by God. It falls easily and often below itself. But it can, sometimes, be itself, using the good that is in it to reach out towards more good. Unbelievers love husband, wife, children, parents, brothers and sisters. They are compassionate, generous, self-sacrificing. They have a sense of personal value and approach people respectfully. They serve the needy.

Why? Because they are responding to their natural awareness of self by which they know that human fulfilment is in love. How, then, does their devotion differ from that of believers? It differs in that, while they assert their nature in the effort to love, they deny their nature by emptying the idea of person of its essential meaning. If, as they hold, there is no God, then there is no immortal spirit in man; and love is impossible without spirituality. For all their denials, unbelievers have to act as though human beings were persons; but even so they have to limit

their love to time, introducing impermanence into a relationship which needs to be everlasting.

Unbelief ignores also the divinity of Christ and is therefore unable to understand human history. Individual human beings have a brief present and no future. History belongs not to them but to the human race; and it is to the success of that abstraction that the unbeliever must dedicate his own short existence. Whatever his virtues are they must lack substance, for they have no object worthy of them.

Is it immoral to act aright from the wrong motives?

To dash out of the house on an errand of mercy just in order to skip your turn at washing up, or to contribute handsomely to a charitable cause for the satisfaction of publicizing your generosity, would be sinful. But is it possible to find a motive which is wrong but not morally wrong? Suppose you return your books to the library on time for no other reason than to avoid being fined. Your motive could be better, for example, consideration for other members of the library; but there's nothing wrong in acting so as to escape a penalty. It does seem to me, after imagining and assessing all kinds of reasons for acting, that any motive which can correctly be termed wrong must be morally wrong; and a morally wrong motive vitiates the whole action.

Any intelligent action has three elements — firstly, the object in view, the goal to be reached, the purpose to be achieved; secondly, the means adopted to attain the object, the steps taken to reach the goal; and thirdly, the reason why the agent or actor has fixed on that object. For the whole complex action to be morally good, each of its three elements must be morally good. Immorality of any one of them makes the whole action wrong. That principle needs to be remembered with especial clarity when means are under consideration. You will most likely

have come across the false principle, the end justifies the means. The truth is just the opposite. You may not do evil that good may result. The charge of working on that false principle has been made so often against the Jesuits that they are easily believed to be capable of the most sinister practices; but it is the ordinary unthinking person who invokes the principle to justify wickedness like abortion.

How compelling is the evidence for human evolution?

If you mean the evolutionary descent of man from lower forms of animal life, the evidence is not compelling at all. The proof of that is plain to see in the excitement over the periodic claim that yet another "Missing Link" has been discovered. The most important parts of the alleged chain of evidence connecting man with simian ancestors are those links which are still missing. The failure to fill those gaps is not from want of trying. Many experts in that field of science will not accept special creation, which is the alternative to universal evolution, and they are eager to have scientific grounds for their rejection, which is non-scientific; but their eager search has not completed the chain.

It is reasonable to use the theory of bodily evolution as a hypothesis. The supposition suggests lines of profitable research. But the limits of the theory should be known, and one needs to be on the look-out for applications of the theory beyond its proper boundary. It does not apply to the human soul. Evolution works through generation; but the soul is not generated. Each soul is an individual creation by God. Another look at Pius XII's encyclical *Humani Generis* would be well worth while. He states clearly the freedom we have as intelligent beings in face of the evolutionary theory, and he warns against a perverse enthusiasm for unprovable assumptions which run counter to facts of revelation. It is certainly odd that some Catholics prefer

unfounded scientific speculation to the firm teaching of the Church. Their choice recommends them neither as scientific nor as loyal.

Can children be guilty of grave sin, e.g. by missing Sunday Mass?

A child (but you don't say what age) who has come to the age of reason (but the use of reason is progressive) can distinguish between good and evil and knows that good must be done and evil must be avoided. Children in that stage of development have the beginnings of moral responsibility. Their considered actions are their own and are praiseworthy or blameworthy. But it is most unlikely that they are fully in possession of themselves and their acts. For them to be fully responsible the elements of a fully imputable act must be present in their behaviour: they must know just what they are doing, they must decide firmly to do it, and they must be essentially free in their decision. Catholic children know they ought to be present at Sunday Mass; but the knowledge could easily be on the surface of their mind, not really accepted as part of themselves and their relationship with God. Their determination and their freedom are so open to outside influences that the children are hardly the prime movers in their religious observance. When they go to Mass on Sundays it is normally as members of a family that they go, willingly enough, and exercising their freedom by acceptance, but not so independent that they would make the habit of Mass-going if it were not a family habit. Absentees are absent usually because their parents don't go; and though they acquiesce the decision to miss Mass is more that of their parents than their own.

The desire to spare children feelings of a guilt out of proportion with their responsibility leads some catechists to play down obligation. That seems mistaken policy which would let children grow up in ignorance of their duty. The law of Sunday Mass should be taught firmly, and lapses should be treated with understanding.

Have there been changes, recently in the doctrine of Purgatory?

As you know, there never are changes in the essentials of doctrine. The teaching about Purgatory is what it always was in the main truths, that there is such a state, and that it belongs to those persons who die in the grace of God but who are not perfect, and who therefore cannot be admitted to the vision of God. The imperfections are a failure in life on earth to make up for offences against God, and a lack of growth, the person having neglected grace and not come up to the stature required in the design of God. Purgatory is then a process of growing and being purified under the power of God.

On those facts Catholic instruction and piety have speculated and prayed, with representations of Purgatory varying from one age to another, and improving, I should think, with new insights. Purgatory used to be pictured as a little Hell, a place of flames and torment. Fire is, indeed, mentioned in two definitive papal documents, but the mention is incidental and not part of the definition. There can be no material fire, as Purgatory is for disembodied spirits; and the heat could be better thought of as the fever of longing for God. Emphasis now is not on punishment but on the loving divine therapy which gives their full goodness to those whom God has invited and welcomed into a state of preparation for His presence.

To arrive at some understanding of duration in Purgatory we need to forget talk about years and their subdivisions. The continuance of the personal being of the Holy Souls is measured not by our time but by their version of eternity in which change is spiritual. Each spirit being unique, rate of change is individual and knowledge of it is outside our scope.

Book Review

TOO MUCH HEART

Only One Earth by Barbara Ward and René Dubos;

Penguin Books, 304 pages; \$1.55.

Before publication, the authors submitted their draft text to some hundred and fifty leading scientists, industrialists and economists throughout the world. They candidly admit, as a result of the replies received, widespread disagreements on the facts about pollution and resources. One correspondent however told them not to make their book "a mere recital of facts" because "salvation will depend on emotional awakening". Emotion based on incorrect facts does a great deal of harm.

Barbara Ward is not, as is commonly supposed, an economist, as she explained to me with some vehemence when I first met her in Australia twenty years ago. Her subject is international relations, and the misunderstanding arose because she used to write for *The Economist*. René Dubos is a well-known bacteriologist, French-born but naturalised American.

But one must conclude from the number of scientific errors in this book, that Dr. Dubos's contribution, or at any rate part of it, was written for him. One of the first discoveries of radioactivity was said to have been in fluorine (page 51). The number of organic chemical compounds is stated at 2,000, instead of approximately two million (page 77). Certain areas in the Baltic Sea are said to have lost 250% of their oxygen content (page 115) — an arithmetical impossibility. A scientist would know how to spell pyrolysis (page 135). We are told (page 222) that man's activities create deserts — they can effect the soil, but not the climate. Worse still, this book recounts the extraordinary legend (pages 267, 270) that the forests and oceans replenish the world's oxygen supply. It requires only the most elementary understanding of ecology to know

that the plant growth of the forests and oceans is almost all consumed by insects, fishes etc., who use up the oxygen as fast as the plants produce it. In fact, well-cultivated farmland produces much more oxygen than the same area of forest.

The scientific errors are matched by serious errors in economics and demography. The price of aluminium was certainly not \$545 per pound in the 1920's (page 181). The average annual rate of world population growth in the nineteenth century is stated in the book at about 2% and of labour forces at about 1% (page 218) — another arithmetical impossibility. (In fact the world average rate of population growth in the nineteenth century was only 0.7% per year). It is stated (page 221) that between 1960 and 1965 the population of the developing countries grew by 11.5% and their food supplies by 6.9%. In fact, both grew by 14% — and 1965 was a particularly bad year in both India and Indonesia; the general rate of growth of food production in the developing countries has been substantially higher than that of population. It is stated (page 223) that between 1954 and 1965 the production of rice in Asia was growing at only 1.4% per year — the correct figure was 3.4%.

The average output per acre of the Indian farmer is stated (page 112) to be only 1/100th of the Japanese — the correct rate is about 1/4th, which is quite bad enough.

Barbara Ward has an obsession about population. She now claims that it is urgently necessary to stop population growth in the advanced countries, on the grounds that our children may be expected to consume during their lifetime an average of 13 tons coal equivalent of energy and a million calories of food per year, thereby "running through the world's available supplies". Is she really under the impression that the world's food is drawn from some diminishing stock, and is she not aware that it is produced annually from the land, in ever-increasing quantities? As for energy, the supplies of nuclear, not to mention solar energy, will in the future be virtually limitless. Further-

more, there is a possibility that some of our children will grow up into capable scientists and technologists who are doing so much to increase the world's available resources.

It is a pity that this book contains so many serious errors, because there is much good material in it. An excellent example of how to conserve and re-cycle scarce water supplies is quoted from the Ruhr Valley in Germany. The imposition of a tax on containers (already in force in some American States) encourages re-cycling and discourages the littering of the landscape. A substantial charge should be imposed on industrialists for each unit of biochemical oxygen demand created by their effluents — this practice is already in force in the city of Winnipeg. If any metals become scarce, chemists and engineers have already shown the most remarkable ingenuity in devising substitutes. Sewage which is at present discharged into rivers and oceans, raw, or nearly so, should be given complete treatment — but this would cost about \$20 per head of population per year. The pollution of the atmosphere by sulphur dioxide from chimneys could be checked, although at considerable cost, and would probably also produce an unsaleable surplus of sulphur. If minerals really were becoming scarce, their prices would be rising. (If the people who write so much about the exhaustion of world resources really believed what they were saying, they would all be out buying mining shares, which they have not been observed to be doing). Mineral prices in fact are not rising. This book makes the curious statement that it is undesirable that they should.

Some other fears are also dispelled. The run-off of nitrate fertilisers from farm lands into rivers and lakes in the United States has done harm; but in the case of Dutch and British farmers, who use these fertilisers to a much greater extent, river contamination has been found not to be a serious problem. Anxiety about nuclear power stations could best be met by building them underground.

Now that Governments — Japan is mentioned in particular — are beginning to take stern measures to prevent

pollution, it may be expected that industrialists will begin to look for "pollution havens" elsewhere in the world. It is very discreditable to us Australians that a former West Australian Minister invited American industrialists to come to his State, where they could be free from pollution restrictions. His offer was not well received.

Concern is rightly expressed about the vast growth of the capital cities in all the developing countries, and the plight of the shanty-town dwellers on their outskirts. The solution to this problem is the vigorous creation of new towns of moderate size, situated well away from the capital cities, where people can live under decent conditions. This solution is mentioned, but it is not pressed. It is unfortunate that Barbara Ward has associated herself with Doxiadis, the international town planner, who is designing ever more gigantic capital cities throughout the world. This problem the developing countries must solve for themselves. But we could at least help them by setting an example; which we certainly are not doing. New towns are one of Australia's most urgent needs too.

Some unfounded statements are made about the possibilities of public transport in modern cities. It is also proposed to mix residential and commercial accommodation near city centres. The proposed development of the Barbican area in London is quoted. A most unfortunate example — the costs proved to be quite inordinate.

But the book very sensibly condemns the building of high rise flats at excessive densities in central city areas.

Experience in some cities in Latin America and Africa has shown that the shanty-towns built by the poor on the outskirts of the city are not irremediable. With good municipal government, they can be progressively improved.

Colin Clark.